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THE
AMERICAN
M^cALL RECORD

Devoted to the
interests of the
M^cALL MISSION
IN FRANCE

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THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XXX

FEBRUARY, 1912

NUMBER 1

Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

THE TWENTY-NINTH ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

Will be held in the Third Presbyterian Church
Corner of Fifth Avenue and South Negley Street, Pittsburgh, Pa.
on May 8th and 9th, 1912

The Chairman of the Hospitality Committee is Mrs. Moses Atwood, 946 Allegheny Avenue, Northside.

An attractive program is being prepared and it is hoped that each Auxiliary will send as nearly as possible its quota of five delegates.

At the moment of going to press comes a cable message from M. Beigbeder:

“Invite in RECORD to Paris for Fortieth Anniversary end of June.”

This means the glad tidings that the new *Salle République* will be ready for our long anticipated celebration at that time. Now let every Auxiliary begin to plan for representation in Paris next June. *Of course* all our friends who intend to visit Europe next summer will arrange to be in Paris in the “end of June.”

In the *Christianisme au XXme Siècle* for last December 15th we read: “The Popular Evangelical Mission (McAll) has just built two new portable halls. In addition, thanks to a special fund created by American friends to celebrate the Fortieth Anniversary of the founding of the Mission (amounting it is said to 500,000 francs) a building is to be erected in Paris, in the Rue Pierre Levée, almost at the corner of the Avenue de la République.” A brief description of the pro-

posed building follows. Evidently French Protestants are both sympathetic with this new departure and gratified by it.

At last advices the *Bon Messager* was at Mont-Saint-Père on the Aisne River, the meetings being greatly enjoyed by young people. The *Bonne Nouvelle* after a halt at Bois-Breton near Montchanin, where the population was at first indifferent or even hostile, but later became interested and attentive, moved on to Saint-Julien-Escuisse where the meetings have been particularly interesting.

La Semeuse No. 1 was still at Turcoing near Lille at the beginning of the year, with "most encouraging meetings for children and adults." *La Semeuse No. 2* the removal of which to the South of France was narrated in our December number, was on the first of December at Carmaux when meetings had been held by Pastors Barnaud, Escand and Delattre with "very large and very sympathetic audiences."

Large use will surely be made of the new leaflet for Sunday Schools, "France for Christ." Quite as attractive as any which has preceded it, it contains, in brief sentences easily to be "understood of the" *children* precisely "what every child should know" about the religious needs of France. Whether or not you can get an opportunity to present the cause in your Sunday School, no superintendent will forbid the circulation of such a leaflet.

That the McAll Mission draws into its service French men and women of high intellectual as well as moral calibre has always been a subject of remark. Not only the most prominent pastors have from the beginning been glad to lend their aid to the work but laymen and women whose services are in demand in many spheres of activity. Not to mention the venerable Honorary President, Sautter, and the Director M. Beigbeder, the fact has recently received new illustration in an authoritative and thoroughly scientific pamphlet on the Consumers' League and the Sweating System, *Le Travail à Domicile Spécialement dans la Couture*, by Mlle Camille Savary, who is Bible reader in M. H. Merle d'Aubigné's McAll work in the Rue Nationale.

1872—1912

"THESE FORTY YEARS"

THE FORTIETH ANNIVERSARY

[In view of the fortieth anniversary of the founding of the Mission, the editor of the London McAll Record, Mr. William Soltau, made a special effort to secure letters from survivors of those French pastors and laymen who first welcomed Mr. and Mrs. McAll and co-operated with them in their work. These letters, with Mr. Soltau's editorial comments, are of as much interest to American as to English supporters of the Mission and we are very glad to be able to reproduce them in this anniversary number of the American McAll Record.—EDITOR.]

"These forty years the Lord thy God hath been with thee; thou hast lacked nothing."—DEUT. ii. 7.

"Thou shalt remember all the way which the Lord thy God led thee these forty years."—DEUT. viii. 2.

"They shall abundantly utter the memory of Thy great goodness."—PSALM cxlv. 7.

It was on the 17th day of January, 1872, that Dr. and Mrs. McAll held their first meeting in the Rue Julien-Lacroix, Belleville, and the McAll Mission has now reached its fortieth anniversary. A wonderful forty years for France, and for the evangelization of that country. The verses at the head of these lines fitly express the feelings of all the friends of the Mission, especially of those whose memory goes back to the small beginnings, and who have watched with prayerful interest the progress of the work.

We give a letter written by Pastor Théodore Monod, who was among the first to welcome Dr. and Mrs. McAll to Paris, and whose help and sympathy have been freely given from the commencement. Our Honorary President, M. Louis Sautter, who is still with us, though unable by reason of his advanced years to take any active share in the work, sends a note concerning the beginning of his connection with Dr. McAll and the work. What a steadfast friend he has been, and of how great a value have been his loving and disinterested services to us, only those at the center can adequately appreciate.

Letter from Pastor Théodore Monod:

LA VARENNE (SEINE), November 29th, 1911.

You have reminded me that the McAll Mission is on the eve of commemorating the fortieth anniversary of its founda-

tion, and believing me to be one of the few survivors among the christian workers whose privilege it was to co-operate with Dr. McAll from the beginning, you express the wish that I should send you a few words, which, since I am a double-tongued man, you prefer that I should write in English.

The few words shall be distributed under three heads—an arrangement natural enough to an old sermonizer. And therefore,

1. In the first place, I look *back*.
2. In the second place, I look *round*.
3. In the third place, I look *forward*.

1. I need not repeat the well-known story of the beginning of the Mission. Dr. McAll kindly mentions, as being among his first counsellors and helpers Pastors Georges Fisch, Robin, and Théodore Monod. Nor were we his only welcomers. We were appreciative, I must say, rather than warmly sympathetic, and feebly hopeful rather than sanguine in our expectations. It was all so new to us and so strange; and yet what was it but an application of the old proverb, which may well apply to every mission, "If the mountain will not come to Mohammed, Mohammed must go to the mountain." As Dr. McAll himself put it in an address to the Congregational Union in the year when he began the work: "Our ambition has been to act as pioneers; we would present our enterprise only in the light of an essay, the hidden results of which rest with our Master." The Master now says to him as He did to His servant Moses of old, "These forty years the Lord thy God hath been with thee; thou hast lacked nothing." Happy are we who were allowed to take a part through succeeding years in his labors, the inspiration of which we find in the words gathered from his lips on his deathbed, "How glad we are to know that all is free grace!"

After twenty-one years of daily work with him in the Mission, and thirteen years of patient, noble, active widowhood, Mrs. McAll in her turn entered into rest. Her name should not be separated from his, for she was not only one with him in heart, in purpose, and in labor, but she was the very soul of the work in a most important portion of it,

namely, the music and singing. In fact, it is chiefly to her that we are indebted for the new and considerable hymn-book entitled "*Cantiques Populaires*," nearly 300,000 of which have by this time been published, and which has found its way wherever French-speaking Christians are to be found. It has also enriched the hymnology of our several Churches.

As my present purpose is to "look back," let me say that the memory of the part I have been allowed to take in the McAll Mission, chiefly at the Faubourg *Saint-Antoine*, the Boulevard *Bonne Nouvelle*, and the Salle *Rivoli*, is still to me one of the most satisfactory recollections of a pastoral work carried on for nearly half a century.

2. Now for a *look around* us. I have been glancing over the names of the speakers in the different halls in Paris, in the monthly list sent out to all the workers, and I see the names of not a few who have been steadily laboring for twenty years, and even for as long as thirty years, while there are a good many new names appearing. And it is the same for the Paris committee, where I still rejoice to see the names of *Messrs. Louis Sautter, B. Couve, C. E. Greig* (Dr. McAll's immediate successor), *E. Réveillaud, R. Saillens*, and a worker from the very beginning, a priceless, tireless, noiseless wheel in the machinery of the Mission, *E. J. Rouilly*. These are only the Paris workers, for in the Provinces are a far larger band who are as faithfully giving themselves to the service of the Gospel. And the Mission has been greatly tried of late in the home-going of several of its most useful members, who have been taken away from their work for the Lord in the midst of their activity, and are sorely missed. I may refer to one who a few months ago heard the call, "Come up higher," Francis de Saint-Vidal, of Nice. His life was lovely, his death was beautiful. He suffered greatly, with joy unspeakable and full of glory. A friend having exclaimed at the sight of his extreme pain, "Poor Monsieur de Saint-Vidal!" he at once replied, "Do not call me poor; I am rich." On hearing of a man converted through his testimony, he observed, "All that I have done is worthless. God's boundless grace and love have done it all." An aged friend said, "You are nearly in sight of the Lord Jesus, are you not?" He replied with great decision,

"I am with Him." The memory of so eminent a worker surely belongs to the annals of the Mission.

The instruments of the work have been largely increased during the past twenty years and new ones have been added. The two Mission Boats or floating chapels, the Movable Halls, and the Motor-car, are sufficient evidence of progress accomplished.

As to the actual fruit gathered, we have but to look over the reports published regularly, and if perchance it should come to one's mind that some may have fallen back who at first had given fair hopes of real conversion, let us not forget that the apostolic proportion of disappointment is one out of twelve. Let us, however, be ready to admit that the actual advance of the work has not been as fast nor as large as it should be, as it might be, as it can be, as it *shall* be.

3. Now *looking forward*. The Mission will prosper in proportion as it remains faithful to the spirit in which it was founded. Dr. McAll was not a man of science, nor of eloquence, but of faith, of goodness, of love, and of self-sacrifice, for the sake of the Lord Jesus, and for the salvation of the French people. In his footsteps let his followers be walking, and his success shall be theirs. Let them consider the greatness, the beauty, the simple, and practical character of a work of which such a man as Moody once said, "We ought to have McAll meetings in Chicago."

Let the Mission adapt itself more and more perfectly to the people among which, with an *entente* more than *cordiale*, it has cast its lot, and has given lavishly during forty years men and women, their strength, their heart, and their lives, not all of them from lands other than France, not even most of them, who in its service have spent and are spending their lives.

Let us face the difficulty of adapting ourselves to new circumstances ("Circumstances" is a Latin word signifying "the things that stand around us"); we should accommodate ourselves to them, but let Christ crucified stand in the midst: "*Dieu est le Centre de tout*" is the motto of your *Foyer du Peuple* at Lille-Fives and of all our labor. Let things "*new*" be brought forth from our treasure so as to meet the new

needs of the times; but let the “old things” keep their place. Let all who love our Lord in sincerity feel at home in the halls and likewise all who desire to love Him.

The McAll Mission was not, strictly speaking, the fruit of a revival, but it has surely been a means of reviving our Churches. It may now become, if we will, an open road to the further revival, or as we say, awakening (*réveil*), after which our Churches have been groaning for many years past. We shall then be ready for a larger and still brighter celebration when those on whom the sun shall rise in 1922 will commemorate the demi-century, not of any denomination, still less of the McAll committee, but of a simple, practical, and truly apostolic attempt to bring before the non-churchgoing people in every land the glad tidings of the Gospel of God (Romans xv, 16).

TH. MONOD

Letter from M. Louis Sautter, Honorary President of the Mission:

MALOMBRÉ, GENEVA, October 27th, 1911.

I am in receipt of your letter of the 25th inst., and hasten to reply to it. I began work in the McAll Mission in the year 1875; I find the following entry in my diary:—“A small mission hall had been opened in the rue Fondary, at Grenelle. M. E. Faucher, who was working almost entirely alone there with the help of Mlle Scholten, for some two years, asked my help. I wrote to him on the 4th of May, and he sent my letter to Dr. McAll, who wrote to me as follows:—

“28 RUE CLAVEL, 5th May, 1875.

“DEAR M. SAUTTER,—M. Faucher has shown me your kind letter which has made my heart glad. Only a few days ago I said to Mrs. McAll, ‘If only M. Sautter could give us his help at Grenelle it would surely prosper, as, thanks to God, all our halls prosper.’ It is certainly the direct action of the Spirit of God that has led you to take this step, and we hail it with great joy. M. Faucher has perhaps told you that there is a little nucleus of some thirty or forty *habitués* who love their little hall, and who have begged me not to change it as I had thought of doing for another more in view. Still, we are seriously thinking of making a move. And now that you

come to our help, I think the time has come for it. This is my idea. We can thus hope to reach the same results at Grenelle as we have in other halls, as at the Faubourg St. Antoine. I was there last evening and the hall was filled, some 150 present, and I do not think I mistake when I say about 100 were working-men in blouses. All were perfectly quiet, and one felt that the words of our friends did not fall on barren soil.

Yours very truly,
R. W. McALL."

I do not find in my diary, nor in the letters I have kept, any other details of the beginning of my work in the Mission. I entered the Committee in 1882, after the death of Mr. Dodds.

LOUIS SAUTTER.

M. E. Sagnol was from early days closely associated with Dr. and Mrs. McAll, generally accompanying them to the meetings, night after night, and knowing the various halls from the beginning, following closely the people and so seeing the fruit of the work. His stories are very interesting, and encourage us, as we see how not a few are now holding honored positions in the Master's service, having been brought to a knowledge of the Gospel in the McAll meetings.

SOME REMINISCENCES

I have not been able to find a book in which I used to note many facts and incidents, to the praise of God, which had happened during my eighteen years of labor under the direction of the regretted and venerated Dr. McAll, whose work is undying; but although eighteen more years have passed since I left for another sphere of labor, there are many facts which I could never forget, and which are still fresh in my memory. Looking back over thirty-six years, what scenes one recalls. Many pass before one's vision, children then, now mothers and fathers, and workers for the Lord, and their children taking their places in the Lord's service.

Quite recently, at the Synod of the Reformed Church, a young pastor handed me his card; a well-known name was upon it. At once I was back in memory in old Belleville. The daily prayer meeting held in Dr. McAll's house was ended; we

had presented to the Lord in prayer several of the *habitués* of the halls who seemed in a hopeful state. One young girl specially had been the object of prayer, and after a few minutes' talk it was agreed that I should go and see her, and tell her how we had been praying for her, and urge her to yield herself to the Lord. “We have just been praying for you,” I said; “and I have come to ask you if you will give yourself to the Lord?” There was silence, and I lifted up my heart that He would break down every obstacle. The Holy Spirit gained the victory, and as I said, “Well, how shall I answer those who have sent me? Shall it be ‘yes,’ or ‘no?’” she replied, “Tell them it is ‘yes.’” There was joy in heaven and in earth then. This young pastor was her nephew; she has long since passed away.

A young man who was strolling along the quays, looking at the book-stalls, was accosted by one of our friends and given an invitation to the meetings at Belleville. He was a Catholic, serious and intelligent. He came and was converted, and if you want tidings of him go to one of our Protectorates, and you will find him pastor in the town of S., preaching the Gospel in the temple erected as the result of his energy and zeal.

There is a mother coming regularly to the meetings in the Rue de la Chapelle, accompanied by her little boy, who never misses a word of the addresses. Years pass, and the two continue to rejoice our hearts by their steady interest and piety. Then the lad opens his heart to me, and I find his great desire is to give himself to the service of the Lord, and he seeks my advice. To-day he is pastor in a parish which has been greatly blessed by his ministry, and it is with thankfulness to God that I meet him from time to time.

One of our former pupils in the old Faubourg St. Antoine is now in the Mission field, a valiant worker for the Lord. Another young woman has been for several years one of the chief workers in the Salvation Army. Yet another who gave us great cause for thankfulness was for several years one of our Bible-women in Paris, till obliged to move away from the city. And another was the wife of one of our devoted workers, whom the Lord called home some three years ago.

The hall in the Rue Monge was the birthplace of not a few. I shall never forget one after-meeting; we had a number

of the *habitués* who were prepared to take a decided stand, by the goodness of God. At our question: "Who will now give themselves definitely to the Lord?" several arose, and amongst them a young lad of about eighteen. That lad is now the pastor of a church in the south that he has founded and built up entirely single-handed.

* * *

We are in the hall in the Rue d'Allemagne. A couple enter but do not stay long, for it all seems so absurd to them. But the little they hear makes them reflect and they return, and come again and again, and they get to enjoy what they hear. They then put themselves right with the marriage law, and a great change takes place in their lives. The man, formerly rough and vicious, who would often provoke a quarrel simply to show how strong he was, is seen taking a class in the Sunday School. To end the story briefly, the cabman-evangelist, as he became, will long be remembered by two of his hymns, which appear in our "*Cantiques Populaires.*"

Now let us cross Paris and come to a hall in the Rue Nationale, in the center of all the miseries and vices to be found in the great city. The police do not dare, even in daylight, to venture singly into some of these places. After the meeting we form several groups, and devoted Christian ladies do not hesitate to come down into this evil quarter and to risk infection of all kinds to try and win some of these poor people for the Lord. We kneel down and pray with them. I have a poor woman in great distress by my side; she cannot find peace. But did not the Lord pardon the thief on the cross? Light and joy came to her, and she used to say, "I would not change my condition for the fortune of Rothschild;" and yet she used to walk about with an old basket containing some bits of things to sell which had been picked off the rubbish heaps and remade. But there was something else in the old basket—a large Bible. She had partly paid for this Bible from the money she saved from drink. Of what use was it to her, seeing she could not read? "When I have sold something, I say to the purchaser, 'I have a book here and I cannot read it, will you be so good as to read me a few lines?' I open the book at the place I had marked, and the person reads and makes re-

marks, and then I make my remarks and try and explain what has been read." Thus this "brand plucked from the burning" was for several years truly a light in her neighborhood. I seem even now to hear her trembling voice, as three days before she passed away she tried to sing, "*Sainte Sion, O Patrie éternelle.*" This same hall has seen many a triumph of the grace of God; whole families brought to Christ.

* * *

Some years after I had left Paris I was again in this same hall, and the friend who was playing the harmonium came to shake me warmly by the hand. "Don't you remember me?" "Of course I do. Now tell me, are you converted yet?" "Yes, thanks to God and to you. Do you remember when Mr. Moody came to Paris I was next to you in the choir and we looked over the same book; you pointed to the question, 'Is it well with thy soul?' I was troubled and knew not what to answer, and that was the beginning of the work of grace in my hear."

We can thank the Lord for all the blessings He has given the Mission in its long and honored history of forty years.

E. SAGNOL

THE RELIGIOUS DESTITUTION OF THE SCATTERED FRENCH PROTESTANTS

Stories of how the persecuted Huguenots "kept the faith" in the days of fire and sword, dragonades and galleys have thrilled more than one of our readers. Yet few of us realize that there are in many parts of France to-day, Protestants whose devotion to the faith of their fathers gives proof of an even greater heroism. Between bitter persecution and almost entire deprivation of religious privileges one may find something of the analogy that lies between sudden death and imprisonment for life, and there are many who would choose the former. Surely, among the martyrs of former days there are many who, facing death triumphantly, would have been appalled could they have foreseen the spiritual destitution which was to be the destiny of their descendants.

The religious weal of the *disséminés*, the "scattered Protestants" has long been a subject of earnest preoccupation of

those of their co-religionists who have been more favorably situated and many has been the plan for reaching them—some of which have from time to time been alluded to in these pages. It was in their behalf that the Home Mission Societies, the *Société Centrale*, and the *Société Évangélique* were founded, the first in the first third of the Nineteenth Century, the other some years later, both now happily merged in one, the *Société Centrale Évangélique*. A number of the stations of these societies were in the early days of the McAll Mission worked in co-operation with the latter, and the converse was also not infrequently the case. At the present time it will be remembered, our *Semeuse No. II* formerly at Saint-Nazaire, has been removed to Carmaux in the southern mountains, at the expense of the *Société Centrale*, and is being worked under its auspices.

In this region the spiritual destitution of Protestants is very great—it is near that historic region “the Desert” in which those of their persecuted ancestors who could not flee the country took refuge more than two hundred years ago, and there kept Protestantism alive in France.

An article in *Le Christianisme au XXme Siècle* a few months ago gave some statistics as to the lack of religious privileges in this and other departments of France. Its figures are a telling argument for the extension work of the McAll Mission by means of boats, automobile, tents and movable halls, and a cogent reply to the question, “Why do not French Protestants do the work themselves?” They are doing it, so far as their means permit, but how are they to cope, unaided, with a situation like the following?

In the department of Cautal in the southern centre of France, adjoining that Corrèze in which at Madranges, as our readers will remember, a wonderful work of grace was wrought, as it were, spontaneously some ten years ago, there is no settled Protestant minister. The *Société Centrale* has a station at Aurillac.

In the Basse Alps there is one Protestant minister, serving a Mission station supported by the Evangelical Society of Geneva and there is no other Protestant Church.

There is one church served by one minister in the depart-

ment of Aube. It is the old Gallo-Roman capital Troyes, barely a hundred miles from Paris.

In Indre there is one Protestant Church (*Église Réformée*), it is at Châteauroux which everyone of us visits who visits the "château country."

In Landes, in the extreme southwest, the *Société Centrale* carries on a station with one minister.

In Mayenne, a department of Brittany, the same society has a station, in the city of Laval. In the adjoining department, Sarthe, there is a Protestant Church with one minister; it is in Le Mans, about half-way between Paris and Nantes. There is also one Reformed (that is, Protestant) Church with one minister in Vienne, in the central west.

In Morbihan—alas! in Morbihan, in Southern Brittany where once the McAll Mission carried on so remarkably rewarding a work—there is no Protestant work except one station of the *Société Centrale*, at Lorient.

In Corsica, sacred soil to all who love the McAll Mission and who revere the memory of M. Mabboux and M. Rombeau, whose work in Aullène, Ajaccio and among the untutored mountain people should not be left to die, there is now a single station of the *Société Centrale*.

Nine departments with only one Protestant Church or Mission station and one minister each.

Besides these, there are eleven departments with only two Protestant Churches and two ministers and still others with only four or five churches or Mission stations.

All these, it must be remembered were founded and are carried on not, like the McAll Mission, to meet the spiritual needs of free thinkers and those who had revolted from religion, but to search out and minister to those "lost sheep in the wilderness" whose forefathers were Reformers, and who from loyalty to the faith and sufferings of their ancestors had kept aloof from the Roman Catholic Church even when they had no pastor, no religious service, no Bible even, nothing but the memory of a heroic and devoted past. Their more favorably circumstanced brethren have long been and are straining every nerve to meet their needs. How shall they at the same time do aggressive work? Yet that they are under-

taking even this, the fact of the removal of *La Semeuse* No. 2 to Carmaux is proof. How shall we not, we Americans, double our contributions and multiply our sympathetic co-operation with such a work as the McAll Mission, working with and for a people so religiously zealous and so religiously destitute as this?

CHRIST'S DYNAMITE IN FRANCE

[“The power (*δυναμις*) of God unto salvation.”]

The French *litterateur*, M. Gaston Riou, has issued an appeal to French Protestants to evangelize France. He has witnessed the power of the Gospel in transforming character and declares that here is the sovereign remedy and the only remedy which can arrest the downward course of his nation.

He relates his experiences in a brilliantly written booklet, entitled “A Flemish Letter.”

“When one has arrived,” he begins, “at the certain conviction that France must discover the secret of a regenerative faith or perish, I know nothing which moves one more than a first visit to where evangelistic work is going on.”

This visit was made in the mining region of Northern France which touches on the Belgian frontier. The writer describes, in a masterly sketch, the dreariness of the landscape, the grinding monotony of the life, the desperate ignorance of the miners, their fatalism, their frightful alcoholism. The Republic orders the children into the schools, but the fathers send them into the coal pits instead, and there their education begins and ends. The women are so accustomed to male drunkenness that they accept it as a natural law, like that which brings fogs in November or ice in January.

“I met,” says Riou, “a worthy woman who had slept on the floor for a year and a half because her husband wanted the bed alone when he came home drunk; and another woman whose husband had placed a rope about her neck preparatory to hanging her and only desisted when she begged him to kill her children first, that they at least might be safe.”

There is here so little intelligence and public spirit that unions of any sort cannot be kept alive. A free-thought society, “The Children of Voltaire,” soon died out. In the

trades union a bare handful can be brought together. But in every settlement where there is a man living as a consistent Christian (*vivant en chrétien logique*), a nucleus of believers soon gathers. Here the life of the miner is soon transformed. From being narrow, hopeless, slack, it gradually becomes, under the warmth of a higher love, open, ordered, conquering.

"The new convert abandons alcohol automatically so to speak. Fighting ceases. He begins to treat his wife with respect—a thing unheard of in the mining villages. He begins to look after his children's education, to follow their class-work. Generally, he himself cannot read, but he insists that the children's schoolbooks be kept clean. The pastor urges that the boys stay in school as long as possible. 'Come as often as you can to young people's meetings, but be not less regular in school. Conversion is good. But conversion *plus* education is the best.'

"The wife stirred to emulation soon takes better care of things. She abandons the gossip groups of the neighborhood. One finds her patching up the tiling, scouring her stove, polishing her utensils and the door knob. Her hair is more tightly woven together, her dress better adjusted. And when her husband comes up from the pit you should see her soap him down in the warm bath and rub him dry afterwards. The children come in from school. One hears, 'Well, how did it go to-day?' or 'Did you get the sum right?'

"You may believe me or not, but after a month's residence here I can tell by the mere look of the house whether the tenant 'marches to the Gospel,' as they say here, or not.

"In place of the reeking pleasures of the drink-shop, the convert has higher ones—in his work for a cause. He has been taught that a Christian is a man pledged to labor for the triumph of justice and brotherliness. He knows by heart the watchword of the new order: 'Let everyone each year win a brother.' It's the laity that recruits the Church, the pastor organizes and instructs it. So you may see our improvised apostle inviting his neighbor to the meeting which is held in the cottage of the last convert. They sing hymns. The pastor or some lay worker explains the teachings of the Gospel, instructs, feeds. Then follows a discussion. It's wonderful

to see these people, formerly so unresponsive, now interested in the successes of evangelization in the coal region, or in the career of John Burns, the English labor minister, who is, like them, an abstainer from drink; to hear them ask about the latest foreign mission news, and to see them tax themselves to pay the expenses of a comrade who is going to a neighboring town to represent the cause. From now on, the spirits of these people have a horizon.

"Everyone in the village knows about it. This group of Christians which stands out sharply from the general insignificance, is now the subject of common conversation. The meetings increase from week to week. This evening a man determines to abandon drink, a pair living out of wedlock decide to legitimize their relations. The breaker boys organize their own union and the girls theirs. The reformed men have an anti-alcohol league. All these associations federate and constitute a lay branch of a neighboring church.

"After three months passed in the black country I can understand the meaning of that splendid expression which fell from the lips of a laborer—one of the leading members of the iron-workers' union: 'For dynamite,' said he to a group of comrades, 'there is nothing like the power of Christ.'

"This phrase sums up all my impressions.

"To the impartial observer it is here demonstrated that the Gospel gives to an ignorant miner not only a law of life, a conception of things, an enlarged horizon. It puts in him a superhuman hope, the joy and power of which transform him."

* * * * *

When M. Riou enters the train for Paris there is a new anticipation in his breast for France. But the nation's situation is indeed not a bright one.

"For fifty years we have been a nation of freethinkers and have had leisure to draw all the conclusions. We have drained the cup. Ours is a nation without faith and one which knows and measures the misery of it.

"A nation without faith but with all the advantages of the clean sheet on which some day a creative belief may write her message again.

"One does not need to have brooded over Montesquieu to know that a republic cannot do without unselfish and just men; that she lives on their virtue. One does not need to be a great student of politics to realize that a republican government is one which requires the maximum of morality from a maximum number of citizens. Its problem is to discover men with minds and consciences truly ripe for liberty—characters which will not wither. On these terms alone can it live.

"In a fever of generous feeling the men of '89 laid the foundations of the Republic. But such fevers are not eternal as avarice and cowardice are. France is beginning to realize that the moral forces which have hitherto sustained her are failing. She needs men like those of the earlier day. She needs fresh troops. Who will give them to her? Who will hammer out for her characters of iron? 'I need men,' the Republic cries. 'I must have men or look out for a crash!'

"Will she get them? She must!

"And here I turn to you Protestants—born republicans, since the Reformation is but the prelude to the Revolution. I call on you because the individual, that social cell, is sacred in your eyes; because your forge makes 'men of eternity'—to use the phrase of one of your leaders—yet men pledged to the service of the City of God on earth as well.

"The great trouble with our France is that two irreconcilable elements—a mediæval religion and a modern ideal of progress—live in it side by side. Their deadly antagonism exhausts the nation. In a work just published in five languages, the *élite* of the country, the most eminent members of the Institut of the Sorbonne, and of the Collège de France, following the opinions of Taine, of Renouvier, of Yves Guyot affirm, as it were officially, that 'what France is pining for is the return of the Reformation.'

"The day of negation is over. Anti-clericalism has reached its goal, if indeed it has not shot beyond it. This large human page, this France on which the Church of Rome has written so long its Gothic script is now a white sheet again. There is nothing further to erase. The task now is to write.

"It is not a question of making one or another sect to triumph. It is a question of saving France.

"You Protestants have the secret of the rebirth. You know the training school of character, and character is just what our land lacks. You know that religious faith is the nursing mother of patriotism. Your words are understood—they are indeed longed for by many whose names if I should give them would make a sensation. Jesus your Leader has ordained you the brethren of all men. Will you hold back longer?"

"Your duty is simple—you who hold the immortal saying of Vinet: 'The principle of the Reformation is to be an eternal reformation.' It is to evangelize. Will you be faithful to it?"

"I know that age-long persecutions have given you a habit of retirement (*l'habitude du petit coin*). I know you have little ambition for yourselves. But have you none for France?"

"Men!—or a breakup?" cries the Republic.

"You will provide her with them! You will give France a soul!"

"That is my hope and faith!"

—*Record of Christian Work.*

AN APPRECIATION

By PASTOR HIRSCH, Paris

The *Mission Populaire* is forty years old. Begun in Paris, it has spread out into the provinces. Under the successive management of Dr. McAll, Mr. Greig, and now of M. Beigbeder and M. Samuel de Grenier-Latour, it has kept the same end in sight and has pursued it with a constant mind. It is called "Popular" and "Evangelical." "Popular," not as opposing one class to another, still less as inferior one to another. "Popular" is the adjective derived from *people*, and the self-imposed task of the Mission is to bring the Gospel to the people of France without respect of persons. It has always worked in close co-operation with the Churches, of whom it has always sought to be the colleague, not the rival.

Shallow—or over-deep—observers adding the number of Mission stations, and comparing it with former figures, conclude that the Mission is on the down grade. They have foretold, even hailed, its approaching disappearance. They declare that it has no insight into the present situation, and that in-

stead of altering itself to suit present times and circumstances, it is fixed in the rut of early methods. I soften down the wording of those accusations, often levelled by those who should be the last to speak thus. Those who are earnestly at work in the field of evangelization have something better to do than criticise their neighbor—who has often been better than a neighbor.

The McAll Mission has not daily put forth some novelty and given up what it had been trying the day before—this is true, and why should it not be true? It is after all, the easy and superficial work that sings of future triumphs: "We shall be; we shall do!" disdainfully overlooking the untiring workers who faithfully, trustfully, plough the same furrow, convinced it has not yet given up its full yield. I am persuaded that in the great harvest, which God alone knows, these are they who will bring the most sheaves. Something of this is apparent even to our own eyes.

To keep to what I personally know, the *Salle Boulevard Bonne Nouvelle*, where I go fairly often, and which has been opened every evening for some twenty-eight years, gives no impression of approaching dissolution; nay, rather it is full of vigor and life. The audience has a nucleus of regular attenders, most of whom began by being passing hearers, who first entered the hall with no thought of returning. Around these are casual passers-by, some of whom, doubtless, will return. It would, therefore, be difficult to get together a fresher or keener gathering, composed as it is in great part of men and young men, and containing representatives of all the various strata of society, Parisian and otherwise. By one of the speakers I was told that he met in the same evening, at the close of the meeting, a public schoolmaster from the south, with his wife—she a Roman Catholic, he a freethinker; a teacher from the Paris Conservatory of Music, who thought the singing in the hall was not good (I don't agree with him); an eager disciple of Father Janvier; a no less eager disciple of Marc Sangnier; a lady spiritualist who, although objecting to certain remarks in the address, "will come again all the same;" a Spaniard of the Ferrer school, who did not think the Gospel was "that kind of thing," and will bring some of his com-

patriots. . . . What becomes of these hearers, and all the others; for if on some nights there are 60 or 70, on most nights there are between 130 and 180. Many disappear; but some can be followed up. I personally know some who have passed from unbelief to faith, and I do not for a moment doubt that even among those who come casually some have received the Word.

The McAll Mission has therefore no cause to regret having held on. . . . It has not held on to everything, and some are fond of pondering over what has been given up.

But what has been given up on one side has been magnificently made up on another, and this is the way that best rebuts the charge of becoming petrified in old-fashioned ways. The two Missionary Boats that stop in villages and towns where the Gospel has hardly even been announced, and stay there several days or several weeks, with audiences that crowd the hall which is the main body of the Boat; the two Movable Halls which are carrying on in the manufacturing towns of the north and of Brittany the same work as the Boats along the waterways; the Motor Car colportage work entrusted to the valiant and experienced hands of Mr. Sainton; occasional meetings in picture palaces and booths at public fairs—all this is new, and makes up a hundredfold for whatever may have been given up, and proves up to the hilt that while not blindly rushing into unknown paths, without perpetual fresh starts that lead to nothing, the McAll Mission is not carried on by fossils, and knows how to add new things to old. . . .

Do not for a moment believe that I am the Mission's representative; no, no; these lines have only come from my pen because they have sprung forth from my heart, and are an act of justice and gratitude towards one of the works that have most advanced the Kingdom of God in France.

The development of institutional work in the Protestant churches of France is very rapid. An article on this subject, crowded out of this number will appear in April, but brief mention must be made of the recent opening of *La Clairière* (the Clearing) the settlement house of the Church of the Oratoire in Paris and to which the pastor, Wilfred Monod, now transfers his Thursday School of the Bonne Nouvelle Hall.

THE GIRDLE THAT CRAMPS THE GROWTH OF PARIS

H MERLE D'AUBIGNÉ

Few people in America realize how far the laying out of cities on the Continent of Europe and the life of the people within them is controlled by an ever-present fact which rests upon their shoulders like a heavy burden, namely the possibility of *war*. Paris, to the present day, is a fortified city.

Just as the growth of the feet of Chinese women is cramped by being tightly bound so the growth of the great city has been cramped since the time when its limits were the banks of the little island of Lutetia, where it originated. There was first an old Roman wall around the "Cité" island, then the wall of King Philippe Auguste, in days in which the "Tuillerie" and the Luxembourg Gardens were outside the city wall, then the wall of Louis XIII, of which the moat has become the great fashionable street, still called by a military name, "Les Grands Boulevards" (bulwarks). In time even this larger girdle became too tight and in the middle of the Nineteenth Century the present fortifications were erected. From a military point of view they are now of very little use, as was sadly proved in 1871, and from the hygienic and racial point of view they are an unmitigated nuisance.

All around the city outside of this wall lies a space of 300 yards in diameter in which it is forbidden to erect any building of permanent character or one which may not be demolished in a few hours in case of war. This "zone" or girdle that encircles the whole city is the worst "slum" of the French capital. The people who live there belong to what General Booth aptly called the "submerged tenth." To cross this solitary space at night is unpleasant and even unsafe, especially for ladies; and this largely explains why Parisians are loth to live in the suburbs. There is now a plan for the city of Paris to buy up this ground and make the loathsome zone into a beautiful girdle of parks, gardens and playgrounds. But alas there is many a slip between the cup and the lip, especially where politics and vested interests are in force.

For the present the zone is there, a shame to the so-called "City of Light."

Its inhabitants belong to two classes, which may be distinguished as the stationary and the peripatetic. The former class are such as have migrated from the center of Paris because their families were too large to fit into a Parisian flat or because they did not appreciate the privilege of living in a tenement occupied perhaps by 56 families. These people rent a small lot and build on it a hut like those of some of your prairie settlers, using material taken from demolished houses and which very often they have stolen. Others live in old railway or tram cars. I have known a family of eight who all lived in one room. The children were the most unruly but also the healthiest that I have ever seen in Paris. The eldest had been christened by a priest, the youngest by a protestant minister. This scandalized the "good sisters" who are in the service of one of our greatest undenominational philanthropic societies. They refused to help the mother when a new baby was born, so I had to interfere to have the liberty of conscience of these people respected.

At another time I was called to visit a dying man. He lived with his wife and four children in a wagon five feet wide and seven feet long. When I arrived the father lay in the bed that covered nearly the whole space. Half his face had been blown off by an explosion, but he would not go to the hospital. The eight-year-old boy, who had been naughty, had been put into jail under the bed and was screaming at the top of his voice. The mother was on front of the wagon talking with a friend, a blind girl, who had come to see them from St. Ouen, a suburb on the very opposite side of Paris. I asked her how she dared to go such a huge distance alone and she answered that she did not mind going alone and without a dog, on the sidewalks, and always found somebody to lead her across the streets and to and from the cars.

Besides this permanent population of the zone there is one that is continually "on the go." They are what you call gypsies and really belong to almost every European and some Asiatic nations.

They bring their caravan wagon into what is called "a camp," a space surrounded by a wire fence and pay so much per week to the owner of the land.

It is to this benighted but most interesting *Zone Militaire* that our new *Semeuse No. 3* now nearly completed is to carry the Gospel. The region has not indeed been wholly neglected. For several years past the Rev. Samuel Anderson (whom many of our friends must remember well, as he represented the McAll Mission in America a number of years ago) has been carrying on a "caravan mission" with two "Gospel vans." But the field is large and very needy, and doubtless Mr. Anderson's mission has in a degree prepared it for the more permanent work of a "Movable Hall."*

ENGLISH BROTHERHOODS AND SOCIAL CHRISTIANS IN PARIS

The importance of the "Social Christian" consciousness in France became notably evident on Easter Sunday (and the incident has not yet lost its importance) when a delegation of nearly two hundred members of the National Pleasant Sunday Afternoon Brotherhoods of England met their like-minded brethren of Paris in the great Protestant "Temple" of the Oratoire nearly opposite the Louvre. The English visitors were led by the Rev. Sylvester Horne, M.P., the well-known pastor of Whitefield Chapel, and William Ward, general secretary of the British Brotherhood Council, which includes more than two thousand societies and over half a million members. For several years this council has sent delegations to important labor centers south of the British Channel, notably a year ago to Lille, the great center of radical socialism. It was a significant tribute to the influence of the "Social Christians" of Lille that the Hôtel de Ville and the Bourse de Travail were thrown open for receptions to an avowedly Christian body by the avowedly atheistic representatives of the people of Lille. In Paris, however, "Social Christianity" has not quite the same standing, and it seemed wise to confine this celebration of international comity to Protestant circles. In happier days, perhaps, Marc Sangnier and his *Sillonists* would have sympathized with this demonstration, for no

*Since this article was written the municipality of Paris has decided to purchase this "zone" and convert it into a pleasure ground for public enjoyment. The project is not likely immediately to change the plan for *La Semeuse No. 3*.—EDITOR.

body of men has more deeply felt the "Social Christian" impulse; but the present was manifestly not more opportune for enlisting the co-operation of the *Sillon* than for appealing to the sympathy of public authorities. The only public meetings, therefore, were a reception in the Young Men's Christian Association on Saturday evening and the *réunion* of Easter Sunday. The historic setting of this meeting is significant. Until the revolution this was the Chapter House of the Roman Catholic Order of Oratorians, and it was Napoleon I. who handed it over to the Protestants in 1802. On this occasion the great building was crowded to its uttermost gallery. The Rev. Wilfred Monod, senior pastor of the church, presided, and with him on the platform were Eugène Réveillaud, deputy, three professors of the university, among them the celebrated economist, Charles Gide, and a large number of pastors, among them Charles Wagner and Henri Merle d'Aubigné. M. Réveillaud offered prayer. The singing of hymns in two languages was an impressive feature of the occasion—the soul-stirring "Coronation" and the magnificent Battle Psalm of the Huguenot forefathers. Four speakers in turn, Pastor Monod, William Ward, the Rev. Sylvester Horne, and Pastor Élie Gounelle, developed the common programme of English Brotherhoods and French Social Christians, which may be thus resumed: "Christ is our king. His rule of justice, morality, kindness, peace, must be established in the world, putting an end to all that degrades, oppresses or divides men. By the local and international union of all those disciples of Christ who desire the establishment of the kingdom of God this new era may be inaugurated." Even the necessity of interpreting could not weaken the mighty appeal of these orators, and the ancient arches of the Oratoire rang with thunders of applause which might have made the one-while "missioners" of Louis XIV. tremble in their graves beneath the marble pavement of this audience hall. Doubtless there is a closer analogy than appears on the surface between the visit of this English delegation to Paris and that interchange of visits between crowned heads which is now so prominent a factor in international comity. "Since it is the sovereign people who govern, even in monarchies," writes one who was

present in the Oratoire on Easter Sunday, "it is not enough that heads of states exchange visits. Democracies, also, must learn to know one another."—L. S. H. in *The Christian Register*.

THE TENT

It may be remembered that the February RECORD of last year included an article detailing a plan for a "Gospel Tent" in Paris to be provided by French Protestants and worked by the Rev. Ruben Saillens under the united auspices of the *Société Centrale*, the French branch of the British and Foreign Bible Society and the *Mission Populaire*. An interesting pamphlet, "*L'Évangile sous la Tente*," was published last autumn, giving the history of the genesis and progress of the work.

The tent, accommodating 860 chairs, was set up near the Porte des Ternes and was dedicated on the 14th of May. Meetings were held every evening except Friday, and on Sunday and Thursday afternoons, with a more personal meeting of avowed Friends of Christ on Wednesday afternoon. The Saturday evening meeting was devoted to temperance. The Mission closed on June 30th. During this period of fifty days there were 23,698 presences, estimated as between four and five thousand different persons. A few were Protestants, the vast majority were strangers to religion. Three hundred and twenty-two New Testaments were sold and thirty-four Bibles, besides a large number of Scripture portions and hymn-books. No collections were taken but about 2100 francs were dropped into the box near the entrance. A considerable number of letters were received from persons who attended one or more meetings. Such a record is most encouraging and amply justifies the fact that the McAll Mission has now accepted this tent, and will carry on its work—not probably in the same spot, but as a branch of its itinerant service.

If each Auxiliary's officer who has in charge the collection of RECORD subscriptions will attend to it at once, the Bureau will be saved much unnecessary correspondence and ensure the prompt receipt of the magazine to 1912 subscribers.

HOME DEPARTMENT

The McAll Mission in France
1872-1912

[In response to repeated requests by collectors in nearly every Auxiliary, a two-page leaflet has been issued by the Association embodying cogent reasons for contributions to the support of the McAll Mission, and especially for a substantial increase in gifts this year. Never, perhaps, has a more terse and convincing appeal been issued by the Board. Every collector, and in fact every member of every Auxiliary, should keep a supply of this leaflet in her desk; should include it in every note to subscribers and in as many of her private letters as possible. Furthermore, with the consent of pastors,—and what pastor is to-day so ignorant of the critical importance of the McAll Mission as to object?—the leaflet should be placed in sufficient quantities in the vestibule of every church, and the supply replenished as often as exhausted. A special committee of young people—young men, if possible—might well be appointed in each Auxiliary to attend to this branch of the work. The leaflet, which follows, speaks for itself.—EDITOR.]

During the coming summer the McAll Mission is to commemorate its *Fortieth Anniversary*.

A new hundred-thousand-dollar *Fraternité*, the largest and best equipped of the Mission's buildings in Paris, and a symbol of its growing ministry to the French people, is to be dedicated.

Young men of exceptional force and consecration, some of them trained by the Mission itself, are coming forward to its service.

The co-operation of the Huguenot churches, from the beginning the chief source of the working force, is more earnest than ever.

The continued success of the "chapel boats" has led to the use of portable halls, four of which now reconnoitre the outskirts of the cities.

An automobile evangelist, a man of the soil, whose post-graduate preparation was made at the feet of Charles Spurgeon, carries on scout work in market places and country fairs.

The record of forty years contains many miracles of grace.

A student at the *Beaux Arts* came under the influence of Dr. McAll and spent over twenty years as a missionary in Basutoland, returning recently to the simultaneous ordination of his two sons to the Gospel ministry.

A school teacher went out from one of the boat services to the life of a missionary's wife in Spain.

A fatherless lad "droppéd in" at a meeting on the boulevard, and is to-day an ordained minister of the Church.

A copy of the Sermon on the Mount put into the hands of an apostle of anarchy transformed him into a prophet of God.

At a *conférence contradictoire* a freethinking Socialist bought his first copy of the New Testament, and within a year became an enthusiastic teacher in one of the Mission's Bible schools.

A boy from the Paris slums found, in a Faubourg hall eternal life and earthly preferment, which has raised him to a place of honor in the banking world.

Another, of like origin and similarly converted, is nearing the top in the postal service of the country.

Scores of church-rolls have been augmented from the Mission's converts.

Thousands of inconspicuous lives and homes have felt the regenerating power of the Gospel.

The aggregate attendance on the chapel boats will shortly reach the million mark.

The Mission's chief achievement in its forty years is to have *learned how*—how to approach the peculiar mentality characteristic to-day of all the disillusioned Latin peoples—"disillusioned" to the point of utter distrust of religion and its teachers of whatever creed.

McAll evangelists have won a hearing for the New Testament among men who proclaim loudly that, "The idea of God is the paramount obstacle to social progress." In this fact lies the Mission's supreme honor and its claim to recognition wherever Christ is loved.

If this recognition is widely given, the threshold of the forty-first year will mark the entrance into the most momentous epoch in evangelization in the Latin world. Over one hundred millions of men in that world look to Paris for their chief traditions and precedents.

To evangelize France is to release the power of Christ at the intellectual headquarters of the world.

The American McAll Association urges this great opportunity upon you.

It asks your co-operation toward the following ends:

1. The securing of an additional \$10,000 on the current year's account.
2. The sum of \$30,000 to erect a new building for the work under the direction of Mr. Merle d'Aubigné in the Rue Nationale.
3. The sum of \$40,000 to replace the inadequate hall in the Faubourg St. Antoine in charge of Rev. Charles E. Greig.
4. The sum of \$10,000 for a third chapel boat, in order to shorten the present long intervals between successive visits to the same localities. Fifty thousand dollars would build and endow a boat in perpetuity.
5. The raising of an *administration fund*, the income from which shall cover salaries, office rents, publication account, etc., and release *all* annual contributions hereafter to the actual conduct of the work.
6. In view of the potential proportions of the Mission's enterprises and outlook, the American Association most earnestly claims a place as a beneficiary under your will.

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Pittsburgh The Auxiliary is looking forward with pleasure to the visit of the McAll Association May 8th and 9th. The guests of twelve years ago have not been forgotten, and we hope to renew the friendships then formed, and to make new ones.

At a recent meeting of the Women's Union Missionary Society a representative from our Auxiliary was granted a few minutes on the programme in which to awaken and revive interest in the McAll work. The Pittsburgh Auxiliary might be considered the daughter of the Union Missionary Society, as the first McAll organization—the result of Elizabeth Beach's visit to Pittsburgh in 1880—was fostered by the former.

On February 29th an afternoon of reading and music is to be given in the beautiful home of one of our managers,

which will give further opportunity for distributing literature and spreading interest in and knowledge of our work, thus preparing for the convention.

The Magazine Let no Auxiliary omit to put in the forefront of its activities for the present year the important duty of increasing the circulation of *THE RECORD*. It is not an easy matter, doubtless it is all the more difficult because the price of subscription is so small. But does not the courage of every loyal heart rise in the face of difficulty? Where is the devoted girl in each Auxiliary who will undertake to double the number of subscribers this year? Miss Harvey gave an excellent hint as to methods when she said last May in Troy: "Take the opportunity to gather subscriptions at Auxiliary or drawing-room meetings, when you presumably have the women and their pocketbooks present at the same moment." And again: "there are many people in your town to whom a complimentary *RECORD* would be a wise and profitable investment; the magazine ought to be in your town libraries; some sort of a contingent fund in every Auxiliary should be secured and used for this purpose."

Albany The Fortieth Anniversary was celebrated by a parlor meeting in the home of Mrs. John Beckey, Chairman of the Young People's Committee of the Auxiliary. Mrs. Cowee of Troy was the speaker. The Auxiliary is inaugurating a new plan which promises much for the dissemination of interest. The Auxiliary asks each Sunday School in the city for a gift of \$5 annually, and each Christian Endeavor Society for one membership, each organization to appoint a representative to attend meetings of the Auxiliary and be a medium to transmit information in one direction and funds in the other.

New York A reception commemorative of the Fortieth Anniversary of the opening of the first McAll Mission Station in Paris was tendered the New York Auxiliary by Mrs. Frederick Billings on January seventeenth. The Reverend George Alexander, D.D.,

presided. "Tell me the old, old story," was sung with exceptional feeling by the two hundred or more who crowded Mrs. Billings's parlors.

"The Present Outlook for the McAll Mission in France," was most ably presented by the Rev. Chauncey W. Goodrich, D.D., for over seven years pastor of the American Church in Paris, and during the same period a Vice President of the McAll Committee of Direction.

Dr. Goodrich spoke, "as one having authority," on the mentality of the Frenchman of the present day—describing, with incidents drawn from experience, the nature of the prevalent anti-ecclesiasticism, beneath which there is "a latent religiousness," "a wistful turning towards better things." "Neither numerically nor financially," said Dr. Goodrich, "are the Protestant Churches of France equal to the salvation of their fellow-countrymen. They are adopting McAll methods, but the continued reinforcement of the *Mission Populaire* is absolutely essential to their final success."

After a 'cello solo by Miss Mathilde Dressler, and three songs by Miss Margaret Woodrow Wilson, the Field Secretary, Mr. Berry, spoke briefly on "Christ on the threshold of France." Mr. Berry expressed his gratitude to Dr. Goodrich for his confirmatory message, in particular for straightening out several common question marks as to the value and claims of the McAll work, and then made an earnest appeal to the Auxiliary to face the present supreme opportunity in courage and faith, concluding, "Christ stands to-day on the threshold of France awaiting in travail of soul our co-operation to give Him entrance. How long must His triumph wait upon our self-interest and self-indulgence?"

The new folder, "1872-1912," was handed to everyone present with the request that it be given the widest possible use by collectors, and that the latter rest not from their labors until \$10,000 had been raised by the Auxiliary for the support of the work in the new *Fraternité* in the Rue Pierre Levéé.

The benediction was given by Dr. Goodrich, and over an hour elapsed before the last guest had departed from Mrs. Billings's tea table.

Buffalo The program for the year includes three managers' meetings, in November, January and March, and three open meetings held in each case a fortnight after the managers' meeting, with a fourth open meeting in May, when reports of the annual meeting of the Association are to be presented. This meeting will be held in the Central Presbyterian Church, all the others in private houses. The speaker in November was the Rev. Chauncey W. Goodrich, former pastor of the American Church in Paris, and vice president of the Paris McAll Committee. His subject was the McAll Mission and the Religious Crisis in France. The speaker in January was the Rev. George T. Berry, who spoke on the Fortieth Anniversary of the McAll Mission. At the March meeting Miss Emily Lawrence Ayrault will read a paper on the Huguenots in America. The strength of this Auxiliary would appear to be, in addition to the ability and devotion of its officers, in the aptness and energy of its committee work—covering the ground of advance work, executive, literature, program and work among juniors.

Newark This Auxiliary has planned a year of exceptional activity. In December a business meeting was held and on January 12th the Auxiliary met in the beautiful new Parish House of the Second Presbyterian Church. It seemed particularly fitting that the Fortieth Anniversary of the founding of the McAll work in Paris should be celebrated in this Church which has just commemorated its one hundredth birthday. The Rev. George T. Berry, Field Secretary, made an address.

In view of the death only a day or two before, of Mrs. John Y. Foster the first President of the Auxiliary and mother of Mrs. William B. Anthony, the present President, the Secretary was instructed to forward to Mrs. Anthony and her family in the name of the Auxiliary "an expression of sorrow for the death of our beloved co-worker and former President.

On January 27th a large parlor meeting will be held at Mrs. William T. Carter's, at which time Mlle Julie Merle d'Aubigné will be the speaker.

On February 19th Mrs. Frank B. Kelley will give a talk on some phase of the McAll work in the new Parish House of Trinity Episcopal Church.

Other parlor meetings are to be held and the Newark Auxiliary hopes for many new friends for McAll as a result.

The itinerary for February includes Buffalo, Rochester, Syracuse, Utica, Ithaca, Wilkes-Barre, Harrisburg, Philadelphia, Wilmington, Del., Baltimore and Washington, with possible additions as opportunity may open.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

NOVEMBER 15, 1911—JANUARY 17, 1912

MAINE, \$29.00		PENNSYLVANIA, \$180.85	
Bath Circle	\$29 00	Philadelphia Auxiliary	\$136 85
MASSACHUSETTS, \$157.00		West Chester "	44 00
Easthampton Auxiliary	\$25 00	MARYLAND, \$105.00	
Lexington, Hancock Congrega- tional Church	5 00	Baltimore Auxiliary	\$105 00
Lowell, Friends in	12 00	DISTRICT OF COLUMBIA, \$292.50	
Medfield, Mr. and Mrs. L. M. Pierce	5 00	Washington Auxiliary	\$292 50
Pittsfield Auxiliary	110 00	OHIO, \$190.00	
CONNECTICUT, \$151.82		Cincinnati Auxiliary	\$190 00
Norfolk Congregational Church .	\$26 82	ILLINOIS, \$1,000.00	
Norwich Auxiliary	125 00	Chicago Auxiliary	\$950 00
NEW YORK, \$7,455.33		Lake Forest	50 00
Ithaca Circle	\$77 00	MISSOURI, \$325.00	
New York Auxiliary	2,228 33	St. Louis Auxiliary	\$325 00
" " Special Gift for Ex- pansion Fund	5,000 00	MICHIGAN, \$158.00	
Utica Auxiliary	150 00	Battle Creek	\$15 00
NEW JERSEY, \$203.25		Detroit Auxiliary	143 00
Belvidere Auxiliary	\$47 00	WISCONSIN, \$20.00	
Morristown "	131 25	Milwaukee	\$20 00
Newark "	25 00	MINNESOTA, \$205.25	
		Minneapolis Auxiliary	\$40 00
		St. Paul "	165 25

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

AMERICAN McALL ASSOCIATION

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